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Some Thoughts on the Effects ESL Teachers Can Have in a World Community


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ABSTRACT

Since Teaching English as a Second Language is a profession involved with the humanity of all nations and cultures, as ESL teachers, we can play an integral part in the inevitable process of the world growing smaller and nations growing more and more interdependent.

This paper looks at ESL teachers in this context. The first part examines the role of ESL teacher and the potential effect those in that role can have in the world. Part two consists of a series of questions that grew out of real teaching situations, and that might provide a springboard for examining our values as they relate to our profession. Finally, the third part is a case study of SIT's decision to involve itself with the Iranian Navy. The purpose of this last part is to illustrate the complexity of elements involved in any choice of this nature.

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SOME THOUGHTS
ON THE EFFECTS ESL TEACHERS CAN HAVE
IN A WORLD COMMUNITY

By

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This Project
By Ann Frentzen and Ann Brooks
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CONTENTS

INTRODUCTION	1
THE ESL TEACHER AND EFFECT	4
QUESTIONS FOR CONSIDERATION	11
CASE STUDY: THE IRAN CONTRACT	18
CONCLUSION	30
APPENDIX	32
FOOTNOTES	43
SELECTED BIBLIOGRAPHY	44

INTRODUCTION

This is a paper about ESL teachers. It does not explain a particular methodology or pedagogy, and it will not assist you in applying a certain technique in the classroom. It is about the ESL teacher as a person and his or her potential to have a large effect in the world.

The impetus to write this paper came while we were MATs in Brattleboro. At that time there was a vague rumbling of self-questioning about ourselves and our profession; why were we in it and what did we expect from it? Occasionally, the rumbling would grow louder and a question would erupt, "Would you work for United Fruit?" We would consider it in platitudes for awhile, then the rumbling would recede and the immediacy of our lives in Brattleboro would resume.

But as the year drew to a close, for many of us, our SIT life and our personal and professional ethics grew a great deal closer together as we considered the very real

issue of whether or not SIT should become involved with the Defense Language Institute in teaching Iranian Naval recruits English. For some MATs, the question was of no import. For others, it was a burning moral question. And for a small group, it was a real decision of whether or not they wanted to teach in that program. When friends and classmates suddenly left to go to Iran and work in the program, it touched almost everybody.

Since leaving Brattleboro, we have been more and more conscious of the choices confronting ESL teachers and more and more aware of the potential effect that the making or not making of those choices will have. We have seen and been involved in situations where people taught and acted blindly and we've seen both teachers and those with whom they have contact, living with the effects of those actions. Sometimes the effects are good and sometimes merely inconvenient. Sometimes they are grim and sometimes even disastrous.

All of us have heard many times that we are irrevocably interwoven into the fabric of what is popularly termed "an ever shrinking world." As we have witnessed in the past two centuries, that world can shrink haphazardly and often destructively at the hands of what are frequently short-sighted and self-interested parties, or it can grow smaller in ways that reflect the best interests of all humanity. Since TESL is a profession involved with the humanity of all nations and cultures, we can play an integral part in "shrinking the world."

What we hope to have done in this paper is to look more closely at ourselves in this context. The first part examines the role of ESL teacher and the potential effect those in that role can have in the world. Part two consists of a series of questions that grew out of real teaching situations, and that might provide a springboard for examining our values as they relate to our profession. Finally, the third part is a case study of SIT's decision to involve itself with the Iranian Navy. The purpose of this last part is to illustrate the complexity of elements involved in any choice of this nature.

We believe that it is important to consider ourselves in relation to our social and political impact. Hopefully, this paper will serve as an aid for growing awareness in that area.

ESL TEACHERS CAN HAVE A STRONG AND WIDESPREAD EFFECT

We are each an important part of a community of living beings.. Every action we take or do not take affects ourselves and others, not only immediately and in ways we can see, but in ways we can't even imagine for they lie distant in the future. We do not exist in a vacuum.

Of course, the extent of any one person's effect depends a great deal on his or her position and place in life.(The President of the United States and a farmer in India might provide the extreme examples.) Because we have chosen to be ESL teachers, our position and place in life are such that our effect on others can be great. This is so because of the places we go, the types of people with whom we come in contact, and the numbers we continue to reach through these people.

What is it that we do and whom do we effect? As ESL teachers, we have the expertise needed to provide skills and insight (Skills are such things as the ability to communicate in English and the ability to adapt to and understand other cultures. Insight includes raising awareness in terms of values, culture, and learning.), and we act as links between cultures and groups.

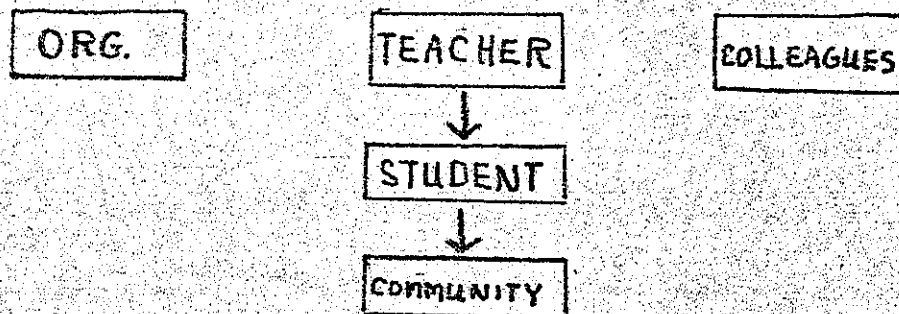
It is through the medium of these two activities that we can affect students, colleagues (those we work with directly and others involved in ESL work), organizations (those that are involved in the field of ESL such as schools and TESOL),

the community (used in its broadest sense and meaning a particular town, institution, country, or the world in general).

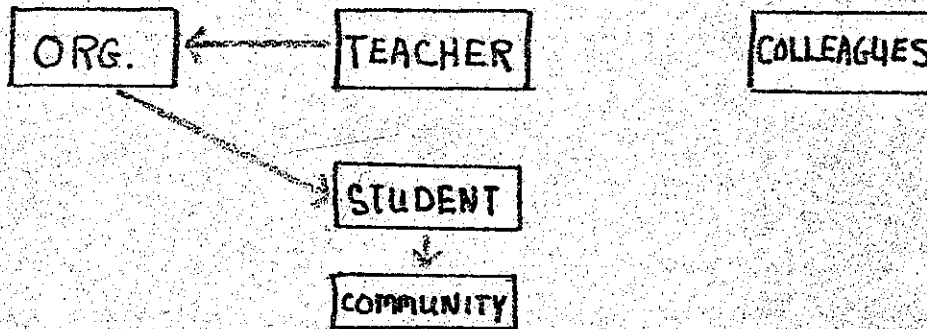
Working from the point of our ability to provide skills and insight, we originally set out to construct a diagram that would illustrate all possible effects that we could have on students, colleagues, organization, and community, and how they in turn could have their effect on each other. It was a nightmare of assorted boxes with lines of many colors running in every imaginable direction. We quickly abandoned that idea and will just say that it is, indeed, very complicated.

However, in order to make our original point, we'd like to simplify things and present only a particular facet of the entire scheme.

Suppose we are teaching students who are planning to enter schools of some sort or another abroad. If we give them the skills and insight necessary for success in those schools, we are influencing not only them, but the effect extends through them and what they will learn, to the community they will enter and the one to which they will return. (Suppose they are medical students from Mexico or policemen from South Korea?) The scope of our effect can be shown like this:

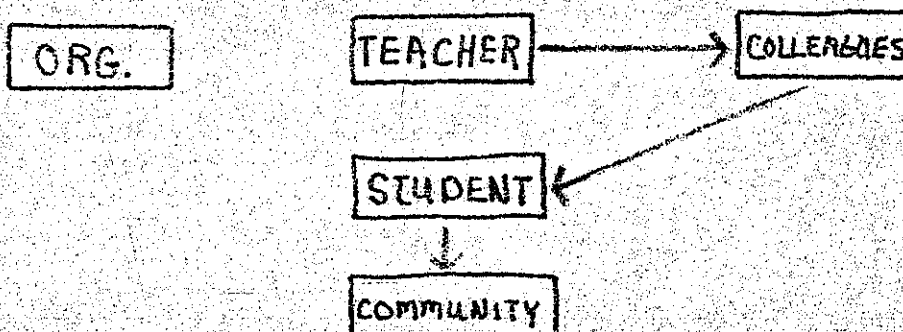


If we choose to share what we have learned as teachers with a particular organization (techniques, curriculum development and other professional skills), the following would illustrate how our effect could be transmitted:

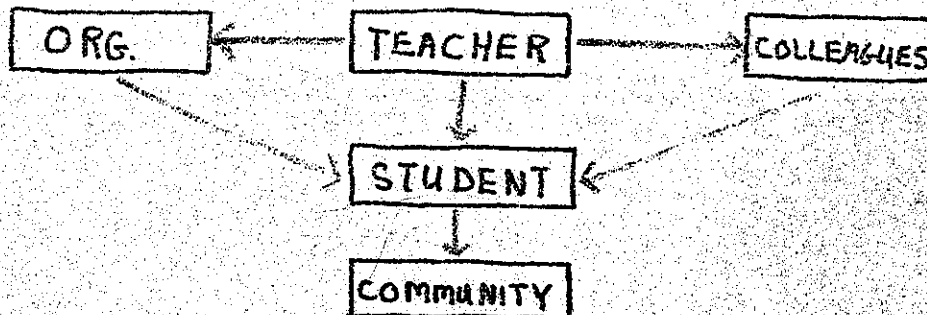


The major difference between this and the first diagram concerns the scope of what happens. Our effect would reach more students through the organization and the number of people in the community would be affected proportionally. (Consider reaching 100 medical students as opposed to ten.)

Taking it further, if we affect colleagues in a certain way, the scope will be further increased. This can involve anything from workshops for non-native English teachers to writing textbooks.

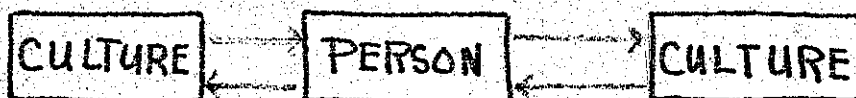


If we combine all three diagrams into one, this is what we have:



The top layer, teacher-colleague-organization, can be thought of as the profession. In terms of skills and insight, all effect is channeled from the profession to and through the student. The community is always affected in some way.

In acting as a link between cultures and groups, we become a medium through which one culture may affect another.



It's important for us to realize that effect is transmitted through us in two different directions. Not only do we represent our culture to others, but we can carry our impressions of others back to our own culture.

Of course, as a link between cultures, we are not always playing the role of teacher. It is our whole self that is in

close contact with cultures other than our own, and it is our whole self and the many roles we can assume at any given moment that function as the link. When our role is teacher, our effect is transmitted to and through students. When relating as a woman or man, our effect is transmitted through the people with whom we are communicating in that role. As cultural links then, one culture's effect can be transmitted to another through each of us as a whole person and acting in the variety of roles we are all capable of playing simultaneously and at different times. If we think of the position of link as akin to being on stage--it is one in which we are constantly "on."

Any effect, whether of nations or of individuals, can be great or minimal. It can greatly change conditions or ideas, or it can barely touch them. If there is a change, it can be for better or for worse. As ESL teachers, the avenues of effect are open to us. The question becomes, what are we going to do with them?

IF AS ESL TEACHERS WE ARE AWARE OF OUR PERSONAL AND PROFESSIONAL VALUES, AS WELL AS AWARE OF THE SITUATION WE ARE IN OR ABOUT TO ENTER, OUR EFFECT CAN REFLECT AND BE A STATEMENT OF THE VALUES WE HOLD.

As teachers, many of us go zealously about the task of helping our students clarify or become aware of their values. The fact that our own go yet unclarified seems to be no hindrance to our enthusiasm in working with students. It's true that maintaining a high level of personal awareness in terms of values is a difficult and often times confusing task. But given the potential magnitude of our effect as ESL teachers, it does seem important that each of us take the time to determine what it is we believe and what we hope to accomplish as teachers.

The obvious question to ask in attempting to be aware of ourselves as ESL teachers is, "Why am I an ESL teacher?" Some of the immediate reasons that come to mind are money, travel, three month vacations, a relatively open job market, and the fact that somehow we fell into TESL and have experience, so it is easy to just continue in the field. But lurking somewhere in many of our minds are more magnanimous reasons like promoting world peace, furthering understanding between peoples and cultures, providing skills for and helping to orient non-English speaking people into the English speaking environment in which they live, helping those who are exploited due to illiteracy and lack of education acquire the

consciousness necessary to gain control over their lives, and helping to make TESL a profession in which exploitation is at a minimum and quality is at a maximum.

Many people who are in the TESL profession probably espouse ideas like world peace and understanding between peoples. And some probably transfer those values from the person to the teacher when we assume that role. But for too many of us, they remain nebulous and even etheral, never really being pulled into our daily lives.

Reasons like vacations and money are certainly very real to all of us. And reasons like peace and understanding can be just as real. We can contribute to their furtherance if we are clear about them and then take advantage of the avenues of effect available to us.

We have suggested a few of the possible reasons for teaching ESL, both practical and magnanimous. And certainly most of us have chosen the profession for a very human combination of both. Our point is, though, that each of us as teachers, needs to be aware of our particular combination and we need to consider it in relation to the possible effects we can have. If we are aware of our values, and if we can evaluate our potential effect in a given situation, we will find ourselves in a much better position to judge the consistency of that effect with the values we hold.

QUESTIONS FOR CONSIDERATION

Although it is important to consider why we are ESL teachers and to be cognizant of the fact that as ESL teachers we have an effect, we are still on somewhat abstract ground. The actual meaning of this awareness is found in the way we live our lives, the choices we make, and the actions we take.

The following are questions drawn from real teaching situations. In considering them, each of us will probably think about consistency with our own ethical and moral values as well as the very practical and emotional needs that determine much of our lives. An additional step we can take is to ask ourselves if we have a responsibility to just avoid doing something we consider "bad," or if our responsibility extends to doing the most "good." How can we have the greatest effect?

There are probably many questions we have left unasked, but hopefully this will provide a foundation for additional thought.

CHOOSING A JOB

Who Do You Teach?

1. To what extent should you be concerned with what the students are going to do with the skills you teach them?
2. Do you teach adults or children? Is there a difference in effect? If so, what is it?
3. Do you teach people who will never leave their own country or only those who plan to go abroad?

4. Do you teach English "dilettantes" (for example, groups of housewives who will probably never leave their country, seldom leave their homes, and will probably never need to communicate in English)? Could your time be better spent elsewhere?
5. Do you teach businessmen if you know they will use their skills for exploitation of resources and labor in undeveloped countries?
6. Do you teach for the military? What if they will use their English for the purpose of advancing their technological warfare capabilities?
7. What about teaching culturally isolated people such as native peoples in Northern Canada? What kind of effect will it have on a culture like that to have the wonders and values of the modern world introduced into their own? Will they survive and adapt to our intervention?
8. If your teaching of skills to someone will have a minimal or negative effect, can that effect be offset by the insight you teach?

Where Do You Teach?

1. What kind of organization do you work for? Do you teach for Berlitz or the Defense Language Institute? If you do, do you share some of the responsibility for the integrity or lack of integrity of the particular institution?
2. What characterizes an unacceptable teaching situation for you? Can you teach in a place that prescribes a particular

methodology that is not congruent with your own pedagogical approach? If you do, is it possible to get positive results?

3. Do you teach for an organization that exploits teachers and/or students? What is exploitation of teachers and students?
4. If you work for a large organization or company for which language teaching is only a small part of their total operation, should you be concerned about the ethics of what they're doing outside your specific professional area?
5. Do you work in a country whose social and political system you oppose? Would you work in South Africa where you would automatically become a part of an oppressive class structure? Can you work in a country with a repressive military dictatorship?
6. Will you have the most cogent effect in or out of an English speaking country? What would be the nature of your effect if you teach immigrant groups or non-English speaking native groups in an English speaking country? Would it be greater than the effect you would have teaching non-English speakers in their own country?
7. What about teaching in a country where you will provide one of the few opportunities for learning English? Could you serve a better purpose there than in a country glutted with English teachers?

DEALING WITH THE TEACHING SITUATION

Your Relationship With Students

1. How much of your own culture do you represent? Do you have a responsibility to acquaint your students with parts of your culture that you don't represent and may not agree with such as capitalism, Christian dogma, racial and class prejudice? Do you let your opinion about things you don't support or condone be known?
2. When instilling awareness of values, do you merely transfer your own values, or do you help students develop an awareness of their own?
3. To what degree can you compromise your own values in order to achieve a particular objective? Can you compromise your self-image as teacher in order to fit the culture's image, if that will make you a more effective teacher?
4. How much knowledge of language and cultural mechanisms of the country you are in are necessary for effective teaching?

Your Relationship With The Organization And Colleagues

1. Do you have a responsibility to share your professional skills with your colleagues? What are some ways of doing that? What if your colleagues are unreceptive or hostile to you, your training and your skills?
2. If you are in an unacceptable teaching situation, do you try to change it or do you leave? What factors should you consider in making the decision?
3. How will your behavior, either positive or negative,

affect those who will enter the situation later? Do you have a responsibility to consider your effect on them?

Your Relationship With The Community

1. Do you accept a salary and living standard higher than that of nationals in a similar position in the country in which you are working?
2. How deeply do you immerse yourself in the community in which you're teaching? Do you avoid people of your own nationality?
3. If you associate by profession with a certain part of the community, will you be willing to assume their social and political goals (Chicanos, Native Americans)? Should you?
4. What values are so important to you that they can't be compromised or relinquished even though it may be necessary in a certain culture or nation? If you work in a country whose government you oppose, do you maintain silence, voice opposition, or engage in anti-government activities? Do you criticize their institutions or customs such as racial or sexual prejudice, antiquated and inefficient schools, or a rigid class system?
5. Do you take a stand on your own government's activities or policies while abroad? What if it's illegal in the country you are in?

These pages are included so that you who read this paper may help increase its meaning by adding questions you think are important and that we have not included.

CASE STUDY: THE IRAN CONTRACT

At this point we'd like to present a real situation where people dealt with some of the questions we've presented. It takes the form of a case study and involves The Experiment in International Living and a proposed ESL program. Many people from all segments of The Experiment community were involved in and contributed to what developed. But it was a small group of MATs who originally initiated discussions and directed the development of the document which resulted.

Everyone talked about The Experiment and its pursuit of this particular program, but the questions raised had a special relevance to those in the ESL profession. We were all teachers and would be making decisions concerning the jobs we would be going into. Every question asked, while directed at The Experiment, was for each of us at a personal level. Could I teach for the military? Could I work in the situation described? What is it I have to consider before making a decision? Each of us came to our own conclusions, but it went further than just that. While not employed as teachers by The Experiment, it was our interest in ESL that had brought us to Brattleboro. We were a part of an organization and were defining our place in it. Did we have a responsibility to protest what we saw as a compromise of the organization's values? Once the protest was registered, did our responsibility end? Was it enough to just point out what we felt was negative without trying to

replace it with something more positive?

In reading through what follows, we hope that each person will place himself or herself in that double position. How do you react to the issues as an individual teacher? What course would you take as a member of an organization?

On April 24, 1975, The Experiment in International Living and its School for International Training signed a contract agreeing to provide English Language instruction to Iranian Naval recruits. The contract was signed with the Sacramento Army Depot acting for the Defense Language Institute (DLI), who in turn was acting for the Imperial Iranian Navy. The Experiment agreed to provide instruction at the naval base in Rasht, Iran, for a period of one year, with options of renewal for two more. We would provide a staff of thirty-two and they were to train, over a period of one year, 1,400 students who would come from the areas of seamanship, electronics, gunnery, and administration.

The English course was to be intensive and "The American Language Course materials produced by DLI and ALC training standards (were to be) utilized as the basis of the English Training Curriculum."¹ The senior contract representative from The Experiment was to be "responsible for classroom use

of audio-lingual methodology"² and the contract supervisors (those directly below the senior representative) were to "audit...the adherence by instructor personnel to DLI American language course methodology and lesson objectives."³

The Experiment's senior contract representative was to work under the general operational and policy control of CARMISH MAAG (NACSEC) as exercised by the Senior member of the US Navy Technical Assistance Team stationed at Bandar Pahlavi/Rasht, Iran, and the DLI Coordinator."⁴ All Experiment personnel were to possess the "necessary tact, discretion, and diplomacy in carrying out his instructional objectives in the best interests and aims of the U.S. Navy and the Imperial Iranian Navy."⁵

Instructors were required to hold a Masters Degree in TESL, to have had two years teaching experience, and were to attend a DLI orientation course at Lackland Air Force Base, Texas, before proceeding to Iran. Once there, they would live in Bandar Pahlavi and would be bused each day the forty kilometers to the naval base in Rasht. They would teach six hours a day (two of which would be language lab), five days a week.

Awareness of the program and its implications were slow in coming to SIT. A bid for the contract had been submitted by The Experiment to Sacramento in late February. It had been announced in meetings of such groups as the Academic Committee and various departments. An examination of the minutes from those meetings did not show much discussion of

the matter. Most MATs were off-campus at the time and learned nothing of the proposed program until their return in the Spring. When we did learn of The Experiment's bid, no one got too excited. Rumor had it that Pan Am and RCA had also submitted bids and it seemed doubtful that The Experiment would be given consideration. The awarding of the contract to The Experiment in early April took most of us by surprise.

A small group of MATs met to discuss the program and it was brought up at a general MAT meeting. Finally, an all-campus community meeting was held. The Experiment had a certain expertise it was willing to sell. In view of its stated goals and objectives, to whom could it sell it in good conscience? The Iranian Navy? Some people were pro, some con, and some found themselves somewhere in the middle. Questions were raised and discussed and seemed to divide themselves into three particular areas of concern: 1) involvement with the military, 2) the teaching situation described in the contract, and 3) the decision-making process employed by The Experiment in bidding for and accepting the contract.

The Military

First and foremost, given The Experiment's goal of promoting peace and international understanding, could association with the military in any way, shape, or form be justified? For some people the answer was an adamant "no" and the issue ended there. Others, however, argued that you can't

bring about change by only associating with like-minded people; that we couldn't really promote peace by sitting on a rural hill in Vermont. If we wanted to create change and increase awareness in the military, we were going to have to go out and make contact. But with whom? Some people felt that they could be comfortable with the idea of working with an organization like the Coast Guard, or with members of a medical corps. A cross-cultural program instituted by the U.S. Navy to aid naval personnel in adjusting to other countries was mentioned. But it was felt that each opportunity had to be carefully studied and evaluated in terms of the effect that The Experiment's association with that military group would have, both on the group in question and on The Experiment itself.

In working with the Iranian Navy, we would be teaching linguistic skills. What effect would our instruction be generating? What would the students be doing with the language we taught them? At the time this contract was signed, The Experiment had not put that particular question to the other contracting parties. But given the facts that Iran had recently made huge purchases of military equipment from the U.S.⁶ (instructional material for this equipment is in English) and that English is the international language of the sea and air, it seemed that the need for the language lay either in the area of technical instruction in the use of foreign-made weapons or in the area of general military operations at sea--possibly both. Since our

effect appeared to lie in the area of generating and increasing capability. The Experiment seemed to be adopting the role of military support force. Although our part in increasing capability would be a small one, were we prepared to accept the responsibility of such an effect? Was it consistent with our stated goal of promoting peace and understanding?

Some people argued that this effect could be neutralized through the positive effect the teachers would have in acting as cultural links. The Experiment hoped to provide a viable cross-cultural experience for both students and teachers through personal contact, time spent together, opportunities for the exchange and sharing of ideas. But given the attitude of most military groups, as expressed by those people who had had experience working with them, would the Iranian Navy allow this kind of cross-cultural experience to take place? Would we be left with only providing linguistic skills and not be allowed to include what many felt was a very crucial element? How much time would be available for cross-cultural interaction anyway, given the fact that students and teachers would be living forty kilometers apart? Before signing the contract, shouldn't we have received some assurance from the parties involved that time would be allowed for the cross-cultural component and that the situation would be such that teachers would at least have a chance of succeeding as effective cross-cultural links?

People also wondered, if in agreeing to enter this

kind of situation, The Experiment had given due consideration to the effect the program would have on the organization itself. We in Brattleboro are only a part of a larger organization. What effect would the program have on the International Experiment? What effect would there be on the friends and alumni of The Experiment, candidates for the various programs at SIT, and future associates? Would The Experiment and SIT continue to attract the same kind of person they had before?

Teaching Situation

In a prospectus prepared for Saudi Arabia Airlines six months before the signing of the Iran contract, The Experiment stated, "The pedagogical philosophy of SIT is based upon the belief that the slavish adherence to one approach or technique stifles student motivation and is inefficient from a pedagogical point of view."⁷ It goes on to state that the instructional techniques employed should be eclectic and that "The material selected for the program by SIT program staff will be based upon the most efficient techniques in second language acquisition."⁸ Furthermore, an examination of both the English School at SIT and the MAT Program for teachers seemed to indicate that The Experiment does have an appreciation of the fact that a teacher is more than just an instructor in skills. The area of insight is also considered important.

There was no argument heard challenging the validity

of these feelings on language education. There was, though, a question in many minds as to whether or not DLI shared them. The only indication anybody had had as to DLI's position came from the contract and in this they had insisted on strict adherence to audio-lingual methodology and the use of their own textbooks. There had been no mention in the contract of cross-cultural or awareness activities in the classroom. Would they encourage and support them? No one knew.

Some people said that The Experiment could work things out and make changes when they got to Iran. Others asked what would happen if DLI held us to the contract and refused to allow changes either in the execution or spirit of their curriculum. We seemed to be faced with a problem of two conflicting philosophies. The question became, what kind of risk was The Experiment willing to run in terms of compromising its own philosophy?

For many people, the risk The Experiment would take seemed too great. All contractual weight was on DLI's side and we had no assurance of their flexibility. While supporting The Experiment's good intentions for quality education, people just didn't feel that it was possible to create a viable program out of any situation.

If DLI would indeed insist on running a program that complied with the contract, what would the effect be? Would students, in The Experiment's opinion, be getting the best program possible? Would qualified MATs and other

professionals recruited into the program have a positive experience with which to associate The Experiment? Would future opportunities for training programs abroad be endangered by whatever reputation we might come out of this one with?

Decision-Making Process

All of the issues mentioned were being discussed and became community wide concerns just four days before the contract was to be signed. It was obviously a controversial program and a full airing of the issues involved came too late to make any kind of difference. Some people felt that the administration had been at fault by failing to initiate discussion much earlier. Others said that the community should have been more aware and spoken up sooner. Both sides were right.

But perhaps it's better to go beyond the idea of "sides" and consider the organization as a whole. When an organization decides to pursue a particular direction, it must, of course, follow the same pattern of awareness of effect and consideration of that effect in terms of the values it holds as individuals do. In order to determine what the effect will be and whether or not it is consistent with its values, the organization must study the situation carefully. All important questions must be answered.

When The Experiment bid for and signed this contract, the following questions had not been answered:

1. What were the students going to do with the skills they would be taught?
2. What would the effect of such a program be on The Experiment as a whole?
3. Would the Iranian Navy allow cross-cultural experiences inside as well as outside of the classroom?
4. Would DLI be favorably disposed to the inclusion of The Experiment's philosophy concerning education into the program?

With no answers available to these questions, The Experiment put itself in a position where it was impossible to clearly evaluate the program in terms of effect and the consistency of that effect with its goals and philosophy. And it was in this position because attempts at awareness came too little and too late.

An individual has only himself to consider and evaluate when he deals with awareness. An organization's attempts at awareness are much more complicated. It's a community made up of many people, each of whose focus tends to lie within his or her own areas of concern and responsibility. While those in higher administrative positions are responsible for the organization as a whole, it's not always possible for them to encompass and reflect the organization's entire value structure. This is especially true if that value structure is stated only in very general terms and is open to wide interpretation.

It was felt that in order to avoid another "Iran-type"

situation two things were needed: 1) a clearer interpretation of what the implementation of The Experiment's goals and philosophy involved, and 2) a stated procedure by which, when needed, the entire community could be focused on a particular problem and provide their interpretation of it.

A committee of both staff and students set out to write a document which would meet these two needs. In essence, what they were attempting to produce was a clearer interpretation of The Experiment's values and a procedure whereby as many minds as possible could be applied to determining whether or not a particular program reflected those values. When the document was completed, it was submitted to The Experiment's Board of Trustees at their Spring meeting of 1975 (See Appendix).

After lengthy discussion, it was decided that a subcommittee of the Trustees' Education and Evaluation Committee would meet during the summer to expand and refine the original document.

At the time this paper is being written, we have no idea whether that meeting took place or whether the program in Iran was a success as far as The Experiment was concerned. For the purpose of this paper, neither answer is important. What we have tried to illustrate are the real and far-reaching complexities of making decisions and keeping them consistent with values. The Experiment has a set of values of which we were all somewhat aware. It also has the ability to have a

far reaching effect. The difficulties of keeping values and effect consistent is something The Experiment has to deal with just as each of us do. It's not easy.

CONCLUSION

In the preceding pages, we have examined the TESL profession, not simply in its relationship with individual students and classes, but in the context of a world community. We have attempted to show that we have an effect, raise some of the questions we all face regarding that effect, and illustrate by means of the case study the complexity of dealing with some of the value conflicts involved in trying to determine our effect.

With this paper, we have only begun. We have defined an area we feel ESL teachers should recognize, but given no suggestions for dealing with the questions that arise in this area. What can each of us do when faced with any of these questions? What process can be used in deriving our own answers, suitable to our own particular situations?

We feel that training in dealing with these sorts of issues needs to be incorporated into teacher training programs. This training would provide skills in the areas of maintaining personal and social awareness, having effective interpersonal relations, and creative problem solving. Thus, it would be a human relations course.

As we envision it, the course would center on the process of working through questions and solving problems. Concepts and techniques we are all familiar with such as values clarification, Counseling-Learning, and setting goals

and objectives can be applied in the course, focusing always on the processes involved in dealing with problems, rather than just the answers and solutions.

The target area to which these techniques would be directed could be the one we've defined in this paper, or any other specific area such as cross-cultural relations, discipline in the classroom, supervision of other staff members, or the training of paraprofessional teachers. The specific area of concentration is not the important aspect of this course. What is important is the acquisition of the skills necessary to deal with the problems we all face, both professionally and personally. The gaining of these skills would be the purpose of this course.

As we noted earlier, what we have done in these pages is only a beginning. We hope we have provided some provocation for thought for ESL teachers and people training to be ESL teachers. More than that, we hope we have provided a first step for the development of what we feel can be a very useful part of a teacher training program.

APPENDIX

(Original Document)

May 2, 1975

Dear Trustee:

We are submitting the enclosed materials, the result of an effort by EIL/SIT staff and students, for your consideration. It is out of a concern and a feeling of responsibility for The Experiment that we have prepared them.

The acceptance of The Experiment's proposal by the Sacramento Army Depot and the Defense Language Institute, acting for the Imperial Iranian Navy, brought to the surface a wide range of opinion concerning The Experiment's involvement with a program of a military nature. The questions raised were both specific and general and dealt primarily with whether The Experiment's goals and philosophy could be furthered by that involvement.

While the specific issue of the Iranian contract served as a stimulus for discussion, an attempt has been made to go deeper into the entire issue of Experiment goals and philosophy and how to best implement them through Experiment programs and contractual involvements.

We do not believe the Experiment's goals and philosophy need to be redefined; we do feel that they need to be translated into operational standards as a basis for the evaluation of programs and contractual agreements. It is to this issue

that we have addressed ourselves and enclose the following pages.
The goals and standards we offer for your consideration. The
addenda we submit as work that has been done and that could be
used as a basis for the actual implementation of the standards.

We hope that we have provided for growth on the part of The
Experiment, moderated by a continuing process of reflection and
self-evaluation as an organization.

Respectfully,

Sam Achziger	Ann Kristen Brooks	Sherlee Eames
Anne Tancay	Ann Grentzen	Ellen Gottfried
Jocelyn Montgomery	Rebecca Dupke	
Barbara Gillette	Margarita Tseng	
Ku Butchelder	Judy Zoebelen 151	
Jack Millett	William Luring	
Karen J. Blaschard	Carol Jansen	
Judy Smith	Gay Northrup 151	
Miguel A. Conde	Jim Wilkey	
Sarah Hickley	Ann LeFautini	
James T. Billings	Ann S. Puyana	
	William J. Sant	
	Michael Gerald	
	Joanne Conde	

* on behalf of all individuals on campus having similar sentiment.

As members of The Experiment, we believe that

The Experiment in International Living exists for the purpose of creating and promoting mutual understanding, respect and friendship between people everywhere in the world, regardless of politics, creed or race, as one way of furthering peace.¹

We are an organization with a cause...that young people from different countries, with different languages and customs, different political persuasions and points of view, (can) learn to live together BY living together.²

...those who complete our programs...will exhibit a commitment to humanity rather than nation, to peace rather than conflict.³

¹WORKING CONSTITUTION of THE EXPERIMENT IN INTERNATIONAL LIVING, PART I PREAMBLE, A. PURPOSE

²About The Experiment in International Living and its School for International Training. Pamphlet., "Why we do it".

³School for International Training, Catalog 1974-1976, p. 4.

OPERATIONAL STANDARDS

Drawing from such materials as the "Rotch Doctrine", the Statement on Academic Freedom and the School for International Training Catalog 1974-1976, we suggest the following standards as a means of measuring any new programs or contractual agreements in terms of The Experiment philosophy and goals.

- I. Provision for the fact that all those who work for or study in Experiment programs are, in fact, Experimenters. The contracting institutions must recognize the Experimenter's obligation to learn through a responsible exchange of ideas.
- II. Provision should be made for a variety of significant, shared experiences for those involved in Experiment programs in order to foster interchange and prevent isolation because of class, culture, or expertise.
- III. Provision should be made for an environment where, through group process, the participants can define and discuss the cultural and interpersonal differences that arise among them.¹

¹Intelligence Is Not Enough. Watt, Donald B., Ch. 10, "Educational Sources and Philosophy".

- IV. Provision for recognition of the fact that The Experiment has - and is being hired for - its expertise; The Experiment should be allowed to satisfy the other party's specific needs without compromising quality or Experiment standards. Ultimate responsibility for the supervision and integrity of the program in the area of expertise should rest with The Experiment.
- V. Provision that an Experiment program demonstrates our "desire for peace over conflict"¹; that the activities of those trained by The Experiment (are) humanitarian rather than political in nature"² and that the effectiveness of the entire Experiment not be diminished by our involvement in any program or contractual agreement.³

Any program, contractual agreement or situation which does not meet the Operational Standards listed above is not consistent with the philosophy and goals of The Experiment. These Operational

¹School for International Training, Catalog 1974-1976, pp. 3-4.

²Minutes of the Board of Trustees, May 21-22, 1966., Sec. 2, p. 13.

³Ibid.

Operational Standards, continued.

Standards should form the basis for any proposal or contract which The Experiment tenders.

When any proposed program does not meet all the Operational Standards, it constitutes a "New Direction" for The Experiment.

A process for community consultation and input should be provided for when The Experiment considers a New Direction.

When a program involves taking a New Direction by The Experiment, provision should be made for a process of review by the entire Experiment community.

In the event that the Experiment community decides to try a New Direction, provision should be made for evaluation of the program in terms of the Operational Standards. This evaluation should take place after the program has existed for a specified period of time.

PROCESS OF REVIEW

Part A - Need for Process of Review

When a program being considered has been defined as one leading in a New Direction, the Administration, divisional, departmental and program staff involved have the responsibility to actively initiate discussion within the EIL/SIT campus community.

Since a New Direction affects the whole International Experiment community, thorough and conscientious consideration of the possible ramifications of embarking on the New Direction should be made by the Experimenters presently involved in long-term EIL/SIT programs and administration on behalf of all Experiment alumni and friends.

It is to facilitate the realization of an objective and conscientious decision by the Experiment community, that we respectfully submit Part B - "Process of Review" to be adopted by EIL/SIT.

Part B - Process of Review

- I. A memorandum should be sent to the Trustees and to each of the EIL/SIT division, department and program heads with details of a proposed contractual involvement with a request that the division, department and program heads

- A. initiate discussion of the proposed con-

Process of Review continued

tractual involvement in special staff divisional, departmental and program meetings.

- B. initiate discussion of the proposed contractual involvement in a general meeting of each of the student programs on campus.

- II. A summary of the discussion, in minutes or some other form, of each of these meetings should be mimeographed, compiled and widely posted in all campus buildings.
- III. At least two (2) additional meetings at the divisional, departmental, staff/student program levels should be publicly scheduled for the specific purpose of discussing the proposed contract.
- IV. Some means of voting on the proposed contract should be devised for each division, department and staff/student program level; a vote should be taken and tabulated; the results should be made public and posted in all campus buildings.
- V. If the staff and/or students of a long-term academic program or programs are collectively off campus during a time when a proposal for a program involving a New Direction comes up for consideration, the results of the campus meetings should be mailed to each staff member

Process of Review continued

and student with an invitation to comment and vote by a specific date. These results should be included in the concensus presented to the Administration for further consideration on the advisability of tendering the proposal.

- VI. The Administration should make its decision on submitting or accepting a proposal only after a combined majority of the on-campus and off-campus Experiment community has voted. The Administration can then submit or reject a proposal based on a knowledge of the EIL/SIT community's sentiments.
- VII. If a document which is contrary to the majority of the Experiment community's expressed sentiments is signed by the Administration, appropriate means of petitioning the Board of Trustees will be provided.

FINAL EVALUATION

When a New Direction has been taken and realized in terms of a specific project, the project should be evaluated again within one year. It should be evaluated in terms of

1. consistency with the goals and philosophy of The Experiment.
2. conformity to Operational Standards previously established for dealing with new programs or contractual agreements.
3. the demonstrated reality of the program as it has progressed during the year.

Evaluation should not be done by people within the Experiment who are in any way dependent on the project or who might feel a conflict of interest with their own involvement with the program. An Evaluation Committee should include representatives from all levels of The Experiment: alumni and friends as well as students and staff currently involved in EIL/SIT programs.

Information to be considered should be gathered from

1. monthly reports by the senior Experiment supervisor.
2. site reports collected by site visits from the nearest qualified Evaluator. Provision for the visits should be written into the contract and

Final Evaluation continued

contract budget.

3. opinions from the Experiment community gathered in a manner similar to that done initially in a process of review.
4. reports by the Experimenters involved in the project.

No New Direction should be accepted until final evaluation has been completed. If a change in policy, philosophy or goals has been accepted at this time, this change should be made evident in the literature of the Experiment, both national and international, and in a letter to the Experiment's community-at-large.

* * * * *

FOOTNOTES

¹ General Services Administration, Contract #DAAG03-75-R-D191, April 24, 1975, Section F, pg. 17.

² General Services Administration, pg. 27.

³ General Services Administration, pg. 30.

⁴ General Services Administration, pg. 27.

⁵ General Services Administration, pg. 34.

⁶ F. Fitzgerald, "Giving the Shah Everything He Wants," Harpers, November, 1974, pp. 57-80.

⁷ The School for International Training of The Experiment in International Living, "A Prospectus for an English Language Training Program for Saudi Arabian Airlines," Brattleboro, Vt., Oct. 1974, p. 1.

⁸ The School for International Training, "A Prospectus," p. 1.

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